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fessor Ashley's treatment of the whole subject is clear and popular, though unoriginal.

Miss Thomson has carried out an interesting inquiry into the subsequent careers of certain children of criminal and drunken parents, who have been passed through Emigration Societies and Industrial Schools into improved surroundings. She claims that her results show "the overwhelming part played by environment in the building up of human efficiency." In so far as so large a conclusion can be derived from so small an array of facts,—which is not far,—her claim is justified. But her facts, so far as they go, are very encouraging and, together with much other evidence, go to support the view that environment is a far stronger and less transitory force than many modern biologists recognize. "Environments," as Professor Pigou well observes, "no less than persons, have children."

Miss Ashley's study opens with a number of commonplaces concerning Socialism and ends with a number of commonplaces concerning Insurance. Nearly half her booklet is thus occupied. She finds room, however, for a brief discussion of Bismarck's life and character, and for some account of his Insurance Laws. Professor Schmoller writes an introductory note.

London, England.

HUGH DALTON.

THE TRUTH ABOUT WOMAN. By C. Gasquoine Hartley (Mrs. Walter M. Gallichan). London: Eveleigh Nash, 1913. Pp. xiv, 404.

Books on the woman question are of increasing popularity; we have the guarded treatise of the scientist, the outspoken utterance of the feminist and the anti-feminist, and a few contributions from humane and normal men and women who recognize that sex-antagonism is essentially unnatural and even ridiculous. Mrs. Gallichan's book belongs to the last class, and for this reason, if for no other, large numbers of men and women will read and approve. Here is a writer who, insisting on women's right to work out their own salvation both in and out of the home, nevertheless declares that any solution is doomed to fail which ignores the fact that woman's first duty is to love intensely and to bear children. Passion and the bearing of children are the two most beautiful aspects of life; hence

a civilization which produces "sexually frigid" women is as much to be deplored as one in which men mistake lust for passion. That, briefly, is the note of the book.

The first part, assuming that "there can be no upward change which is not in accord with the laws of Nature," attempts to prove from history and biology that "woman is not a mere accessory to the male." "If the female really started and had always remained secondary to the male, necessary to continue life but otherwise unimportant, in such a position she must be content to stay. . . . Well it is for women that there need be no such fear; . . . women's position and advancement is sure because it is founded with its deepest roots in the organic scheme of life." This is Mrs. Gallichan's conclusion, and most of her readers will be willing to accept it, though at the same time her methods of investigation and proof are open to criticism. It is not science to go to biology and history with the intention of finding proofs for a theory. Scientifically one can only treat the woman movement as one treats any other natural phenomenon; one can observe, experiment when possible, and leave generalizations to come as they will. Even as a holiday-maker fears work, so should the observer fear the striking example that proves his theory. To the more cautious readers of her book Mrs. Gallichan's first part will therefore be useless; not so much because they question her heroic regiment of facts,—that task would require a biologist who was also a historian,—but because they disapprove of her method. Probably, an anti-feminist, going to the same sources, could prove woman but a child-bearing appendage to man.

The second part will undoubtedly be more widely read and discussed, for, with much sincere frankness and humane wisdom, it treats of the problem of the modern man's sexual relations with his wife and with other women. Here the writer is at her best, as she bases her conclusions on first-hand knowledge collected during many years of intimate friendship with all sorts of men and women. Such friendships prevent hasty generalizations and send one's fixed ideas to the corners of the earth, thus leaving room for the quite safe conclusion that in nothing are men and women so individualized as in their emotions. This is Mrs. Gallichan's attitude toward the question, and on the whole throughout this part she confines herself to statements of her experience and refrains from awarding praise

or blame. In one case only does her disapproval become apparent,—in that of the modern woman who prefers independence, though she may have to pay the price of abnormal emotional life. As Mrs. Gallichan is catholic enough to forgive some men's sexual practices because the State gives no scope for "sex orgies," one can fairly ask that women who forego sex should be forgiven on the ground that the State gives married women practically no scope for independence.

However, certain practices exist in a modern State, and it is their causes that are interesting, and not the praise or blame attached to them. Mrs. Gallichan's explanations are most interesting. She suggests, for example, that prostitution exists because of the "sexual coldness of the modern woman." She accounts for this coldness by the long training that generations of women have had in that form of self-restraint called "chastity or virtue." This explanation is open to two objections. In the first place, it is doubtful whether the acquired restraint of grandmothers and mother has any effect on a woman when under the influence of a great emotion. In the second place, it is noteworthy that sexual coldness is found in the one of the pair who must most seriously reckon with results. Now, psychologically the best deterrent from a strong emotion is a second strong emotion. Is not fear often the stronger emotion which defeats a woman's passion? Let the modern State face the divorce of passion and child-bearing, let women feel safe, and we shall hear far less of sexual coldness.

We have no theory to put forward in this review, and much less do we wish to suggest remedies. But if the following account of a man's attitude toward women of his own class is correct, surely a remedy should be found. "There are many men, I believe, who find it a relief just to talk with a prostitute, —a woman with whom they have no need to be on their guard. The prostitute fulfills that need . . . for woman in herself, not women with the thousand and one tricks and whimsies of wives, mothers, and daughters." If Mrs. Gallichan is correct in her diagnosis, it will seem to many readers that it is even more important to change this attitude of men toward women than to reform sexual practices; all of a man's life is not dominated by sexual emotion, but in all relations with women of his own class he will fail to be frank if he is constantly on his guard. Surely, if he is guarded, it is because women are unknown to

him. From boyhood he has lived a life apart from his women-folk, and, as Thomas Hardy asserts, men and women can only learn to know each other by working together. Here, then, is one great argument for women's place in the outside world: women have to learn men, men women; and, as we learn, fear will go, and with fear insincerity.

London, England.

NANCY CATTY.

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